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Must Remain in
Transcription Room

M 2028

IV Westtown

Saturday May 29, 1971

MR: NYLAND: So, we follow through with the custom that we established just about a week ago. It's not much of a custom, yet. I'll talk first a little bit and then play. I would like to make a few remarks first. The excitement of tearing the barn down is perhaps over a little. Almost I would say the dirty work is still to be done. We are very anxious to get all the material that we can, and we should concentrate on that tomorrow, again with many volunteers, as many as we could use. We have a tractor now; we can bring the beams. And probably, we can bring all the beams. So, if the question comes up tomorrow morning, I hope that there will be many who want to work at that kind of project. The project belongs to May, and we should finish as much as we can in May, because we don't know what will happen a little later. And it is all to the good that we have done as much as we have, but you still have to help a little bit more. In June we start on the greenhouse project. I don't want to talk about that kind of physical work tonight. It's far more important to talk about Work itself, and what happens to a person when he wishes to Work, and what happens when two people who are Working, try to understand each other. What happens to a person who wishes to Work? I said at lunch it is very difficult to live, isn't it? It becomes very troublesome, sometimes, when you become interested in a different kind of a world. And that is really what one ought to become interested in when one considers the Earth

for whatever it is as a stepping stone towards Heaven. And if the aim is to reach Heaven, or a aim is to have freedom, if one is convinced about that, one looks at the Earth and Mother Nature and what we go through in an unconscious state a little differently. And of course the different ideas that one entertains in being unconscious and the necessities of ordinary life, which, of course, require a great deal of energy, are looked at in a different light because it becomes temporary, and that what one wishes, that is, living in Heaven, will become more permanent. Of course it is necessary to define what is meant by this living in Heaven, and it is not the opposite from living on Earth. It is different from the Earth but not as yet opposite, because the oppositeness of the Earth, you can have on Earth itself, by being negative about life on Earth, that's the opposite. If you want Earth to remain where it is, and you stay with it, that could be a very good aim for this life, and then when your life is over, then, I do not know what you want to do after that. And when you think about it of course you don't know either. And perhaps as a result you want to think about the possibility of the continuation of life. We talked last Monday a little bit about death, and about certain ideas that people, even young, have already about life and no interest. I asked one of them, "What do you think about the first thing in the morning when you wake up?" And her answer was, "death." And I almost, I couldn't hear it, and I asked again, "What did she say?" and it was repeated. I do not think she meant it really. But the question was very pertinent for me: How does it come that even that kind of a word is used by a young person just beginning? What is wrong with life as we have to live it on this Earth that we don't have pleasure, or a wish to continue with it, or already we are sighing for that the possibility of dying. Why should we? Why shouldn't we be very much interested in what we can do, particularly when one is interested in Work which would lead to Heaven, one ought to be very much interested in the Earth because it is the only stepping stone towards Heaven for us, and it is that kind of an acceptance of the Earth that we

don't talk about very much. And still it should be included the concept of acceptance. What does it mean? We know when we apply it to oneself, when we say, I will accept my life, the way it appears, the way it manifests; I will accept it the way it is now, I will not question it; I will not want it to be changed; I will not want to criticize it, I only want to accept the fact of the existence. When I say existence, I mean of that what is there as Being. Don't limit the existence only to something that is material, that happens to be in your--/ with your body. Existence as I mean it is the totality of man as he is and as his Being is, and the existence means then when I accept it, I accept at that moment, the level of my being. My Being is made up of three different component parts. And of course, if there could be any kind of unity, I would say that the three component parts could become one, and that the wholeness of a man, if he could be one, or the wish for a man through atonement, that is, the at-one-ment of the process of gradually starting to understand his life, and to know what kind of value should be attached to what, and wherever it may happen to be, is constantly to change the Law of Seven into the Law of Three, and that the tri-unity becomes a symbol for him, having in mind then that out of that law of triamonia something could exist which could become a unit or an Entity. All of that has to do with the level of a Being of a man, where he is at any one time, and then when he happens to think and wants to become aware, the awareness will require that he accept himself as he is, everything that he is at that time, as he is, without any qualms, without any criticism, without any wish to change, without any ideas of how it ought to develop, without any complaints about his past. All of that should be included because I accept myself at this moment without thoughts. That is the meaning of the moment. And if I don't think, not even about the present, but just become aware of the present existing, then my past is not of any further consideration, and I don't complain about my father and mother, and education, friends, and what I have done in my past. I can think about it, and it is in my memory, and I can bring it back, I can then consider it from a certain standpoint of my being, where I am now, and considering then what I was, and where I was, as that having a certain level which maybe

lower and maybe sometimes even higher, as it is at the present time registering the level of my being, do I actually register it with my mind as it is registered for me with my mind, or with my heart, or my feelings? What actually takes place, when one says a person's Being is at a certain level, what do I mean by that level? In the first place, it must be life in a form, but is that form at any one time at a certain level and is it constantly on that level, or are certain manifestations compared to other manifestations on different levels? And how do I measure such levels, all of them containing life, all of them to be accepted, but some of them of course are not acceptable in relation to the others, and where is the harmony between all manifestations of man? Now you see such questions you of course must consider because they have to do with your life on Earth. And because of that, and that kind of recognition of that what is, is, that the level of your being happens to be at that moment that way, and not different, might give you at certain times then the wish to change it. Perhaps there is something in the brain that starts to consider such a level. There is in the brain the possibility of a fantasy of hoping for the future and trying to imagine what the future might be or bring, and hoping then that if one knew how, that one could reach it. But, of course, you must know where you are now in order to know where you can go. And then this particular section of the brain, of the brain, it is the pondering ability which considers that question, what could become of me? The ponderability of a man in his brain is that part of Man No. 4 which functions already in ordinary man. Man No. 4 is divided in to three different parts, like the Centers, and each one has a quality belonging to Man No. 4. Man No. 4 in his feeling, and in his emotions, is a man who starts to encourage for himself, not having the wish of himself only. He starts to consider the question of a totality of life, not maybe so far extending that he can imagine the existence of it, but right near, at his hand, the consideration of what life is, and then helping such life to continue to exist. This takes place in ordinary life. It belongs to Man No. 4 when he wishes to change his

s olar plexus and become a heart cell. Man No. 4 in the physical body--what is mea nt? It is the realization of a man that he is wasting energy, that he can do many things with less energy, and that he has in his mind, regarding his body, a responsibility to see that he takes care of the energies which are available. That belongs to Man No. 4, and Man No. 4 is still unconscious. With all this, a man as a personality having a level of Being, has also a level of his conscience. And when he thinks about his conscience, and when he thinks about Work, when he considers what should be the requisite or that what belongs to Work, when he says, as Man No. 4, I want to become serious, he tries to see what it is to be Man No. 5--to be honest. And for that he wishes to use his particular conscience. Although he does not know what will be allowed and what is not allowed, he starts to live more and more with his conscience, because he has to make decisions, and he does not know exactly how to make them and only by doing and in doing finding out what was right and wrong, and then, in accordance with the rightness or the wrongness, establish for himself a measure, and that the judgment about the rightness and the wrongness will be more and more indicated by what his mind tells him of objectivity. And it is in that sense that a man, starting to grow, uses his conscience and wants then one of the attributes of himself to be an honesty, as a state, in his activity, physically, in his feeling, and in his mind. And so he starts to judge himself in accordance with those rules, and he asks, was I serious, was I honest? And not having an ~~actual~~ accurate, perfect scale, an absolute one, he starts to judge what is really the honesty required of me. In the beginning he says that what is in relation to that what I understand myself to be if I live in accordance with the rules of my Magnetic Center and my life--to the extent that I understand that as my life, then I am honest. But how is it when I wish to accept my Magnetic Center of myself, as a measure, and then when I look to the outside world, and in the outside world I wish to discover ~~my~~ Magnetic Center? Because you see if I don't have Magnetic Center, my conscience will not be of very much value. It will be quite superficial, and it will stay within the superficiality even of ~~my~~ if my feeling, or, sometimes even what I

consider correct for my body, or the honesty is still subject to processes of rationalization. But as soon as I introduce for myself Magnetic Center, I have something that is quite different, and there is no more joke about it. So how do I determine my honesty towards the outside world? Am I actually in search of the Magnetic Center of the world as a whole, or of my friends, or even those who are quite close to me, not only acquaintances, but those I care for. Or if I say that "I" in relation to different people of the commercial world, to what extent should I be honest? I say I want to work honestly, and be paid honestly. What is my measure for the payment? Comparison with someone else; not necessarily with comparison with what I think I need, because that changes and does not apply to a person who, for instance, would utilize my brain or my body in some way or other, or even my artistic feeling, because he has a different kind of a measure. What can one do with the honesty when it is applied to a dishonest world. What does one do when the honesty for oneself comes from an essential quality and has to be applied in superficiality? Should I actually become superficial in order to meet the conditions of superficiality, and to answer, as it were, the fool in accordance with his wisdom? It may be much more difficult for me to bend down and be flexible and adopt an attitude which is not at all easy for myself, when it involves behavior which in accordance with my honesty, of a certain level, cannot be justified. And that I may then for the sake of certain other reasons have to apply it in such conditions which, in accordance with the ordinary world are acceptable, but from my standpoint of Magnetic Center, are not acceptable. What is it that I must understand about myself because I cannot immediately say that I will live in honesty in the rest of the world with my Magnetic Center on my sleeve. I may even be a fool in doing it. I cannot say that my private life must become noticed by people in the outside world or the circumference. If I live in a commercial affair on the circumference I must live in accordance with the Romans, and do as the Romans do, and then the affair for myself what will I allow myself to do regarding that what is

my conscience is determined by the question, how much of my behavior remains unconscious, and how much of my essence is the judge of my unconsciousness in that behavior/my consciousness allowing my conscience to provide energy for superficial behavior. You see we reach a very difficult point because if then one starts to compare oneself with others/and then sees what others are doing and particularly those who you might say are conscious or trying to be,/and they allow certain things to take place for themselves and you can not allow that for yourself, who is right? The greatest difficulties always the judgment of someone else, and the necessity of a measurement which is equal for each person as a measure, but by the measure that I use myself, I'll have to measure someone else and that equates me in my state. That what is the measure of someone else I have nothing to do with. That's only a question of the illustration of the difficulty of ones life when one wants to become conscious and strives for understanding. How to behave then, when one says I have a measure for my inner life, I wish to adhere to it. And I also want a measure for my outer life and I want to adhere to that even if I say that that has a bearing, where is the Magnetic Center with/which I actually could exchange, and with the outer world I cannot exchange on that level. This is the greatest difficulty. Even if I wished, I cannot talk my language or at least, not the language of my inner life, and for that reason I cannot talk about my honesty. Everyonce in a while the question comes up, why did Gurdjieff paint canaries? Why did he charge for a typewriter just a little key that had to be fastened, he charged for it outrageously in roubles, was he honest, was that the necessity of the universal workshop? Is one allowed in such cases to profit by whatever the conditions are of the outside world, and to meet people on that kind of a level, and then without harming them, having them pay in accordance with their standard and not your own? How far does one stretch one's own conscience, but you see it is not that conscience that is stretched. It is a conscience that applies to oneself on one level, and the conscience that applies/on a different level has no contact whatsoever.

And this is the meaning of the acceptance of myself as I am. And you must very well understand it ~~this~~ that Gurdjieff in a commercial venture is not the Gurdjieff of his own essence and Magnetic Center. That ~~the~~ person with his innerlife, having accentuated that life for himself for the future as growth, is different from a person who lives in superficiality in order to keep his mouth fed so that he can live on Earth. The requirements of Earth are entirely different from the requirements of Kesdjian Body, and that is why there is a step. It is not connected only by means of a vertical line and this ~~you~~ we always forget because you think that your conscience, your consciousness will gradually evolve out of the affairs of ordinary life. They never will, there is a tremendous chasm between superficiality and that kind of conscience and consciousness which goes deeper and finally reaches the Magnetic Center. Between Magnetic Center and superficiality there is essence. Essence is the difficult period for a man when he wishes to be formed and wants to become an individual. It is a difficult period which is inherent and the actuality or the actualization of the thoughts and feelings of Man No. 4 ~~that~~ AND the creation for him, in the first place, of a solidity which is examplified by the sol-la-si of his Kesdjian and not the do-re-mi. So that then, finally, if a man wants to work and he has to go through long processes of trying to find out what is his conscience and what will allow it, that he must have two measures for a long time. One measure will belong to his inner life and will stay there ~~impermanently~~ in permanency; the other measure belongs to his ordinary life and it will die with him. The responsibility for that measure is decided by his own level of his own conscience, and that conscience is measured by the growth of his Kesdjianian body, and not by the conditions of Earth. How can one reconcile that and how can you understand ~~that~~ it because it looks as if it is contradictory as if there are then two measures which should be the same. I assure you, they are not the same. They are as different as physical body is different from Kesdjianian Body. It is strange sometimes that you dont understand how difficult it is to see the difference between ordinary affairs ~~and~~ in ordinary life. What happens to your physical body when it is asleep and then wakes up?

Do you think that the totality of your body is awake in our ordinary sense of awakening? Of course it isn't. You know well enough that such processes take very long with some people, even if they are very quick, not everything is immediately in function. When you open your eyes, your eyes may start to function, your ears are not hearing as yet, your blood circulation is still quite timid, I would say, there is no digesting in your stomach. And when you get out of bed, your feet and your legs are not as yet able to hold you up. Sometimes you stumble out of bed because you cannot see maybe, who knows, what it is. It may take you quite some time, an hour, before the physical body is awake, totally, or maybe you need a cup of coffee as a stimulant. And maybe you have no desire as yet, early in the morning to sit and read the Bible or letters that are important, or to start to think of artistic achievement or whatever it is that belongs to the development of your personality. There is a time length, I've called it twilight, or it is dawn, whichever way it goes from one to the other or back towards the first one, it doesn't matter. There is a period of that length of time needed, and then one is a different person, because when you are in a waking, sleeping state, your 5 sense organs are functioning. Between that and the state of Kesdjan is also not only that kind of a step but the necessity of realizing that it takes time before even the little I could develop or before your conscience gradually can change into objective conscience. And this is what I really mean, for the time being, I use the best I can in accordance with the laws of ordinary earth and life. And I say I will be honest as much as I can for myself, as long as it has to do with the development of myself. But when the development of myself can be served by the flexibility of that what I call my unconscious self, when it is sometimes required that this personality has to suffer because it has to do things that are unusual and not at all within my frame of mind or within my work. My work world, my ordinary work world, that then I may have a great difficulty with putting myself in that kind of an unconscious condition instead of another one, unconsciously followed, or more or less

in accordance with habit. And it is then far more better for a person to put himself in such conditions which are already deleterious to him, simply for the sake that then, in experiencing them, he will be reminded why it is being done to him. Nothing is said in the description of what a state Gurdjieff was in when he sold such canaries. How do you know that he did this perhaps only for commercial reasons? Perhaps it was necessary for his own development to become a man knowledgeable in positivity and negativity, knowledgeable in flexibility and adaptation, knowledgable in the growth and the progress of a man who wishes to work on himself and is not going to shy away from the ordinary affairs of ordinary life simply because they don't seem to fit into some kind of a dogma. One establishes for oneself an entirely different kind of a rule of objective morality and only from that standpoint could it be understood that no one, not even has a right but has not even the ability to judge about what another person is doing and for what reason he or she is doing it. You must leave people alone. You cannot tell them this or that, and you have to be extremely careful that even in answering certain questions, you are not transgressing and entering into the world of someone else. Unless they ask and beg you and tell you that they are up against it or in some way or other they would like to talk, you have really no right to talk and to probe and to try even to become knowledgable about their inner life. Their inner life is their own, and it should stay that way as long as they wish. When it is necessary for the development of that life, they can go to those they can trust, but it is not a requirement in any kind of a meeting. It is not necessary to poke at a person and to extract all kind of information from him where it doesn't matter at all, because you are not the questioner, if you are the questioner, that is, if you are questioning the person who has asked the question and you are going to give an answer, that kind of information is not going to help you to answer it better. How does one in that way answer to oneself, how does one answer to one's own conscience, how can one explain a result of the ponderability of the mind incalulating for certain relationships, in

exchanging that kind of a relationship and actualizing it on the basis of superficiality or if that is required by commercial enterprise of taking and giving. How can it be that one wants to explain that even to oneself, when it has a different kind of a language. But when you want to answer a person about Work, you talk the language of your inner life. How can you be for them so that they can understand, for that is honesty — the necessary requirement. And the honesty is not in your words. And the honesty is not in the formulation. It may be a little bit in the tone in which you say things. But it is really the way you are, a representation of Work. Let this penetrate now because we all, all of us forget. All of us are then dishonest regarding the principles of Work. I cannot see it any other way, I cannot condone behavior of people who lose their temper. If you wish to be angry, be angry, but control it. You must never allow yourself to follow into all kinds of nonsensical, — lets call them, — vices. You must look at yourself, time and time again and consider yourself what you have done and judge yourself at such a time of saying that kind of unconsciousness is not even tolerable below the line. There are different levels of being for a man in his unconscious state. When we talk about Man No.4, that is trying to get as close to the dividing line to have a real conscience, but there are lots of people who want to live just as close to the floor and the ground as they possibly can, and try to get away with it. I mentioned that the other day, what is a volunteer, or rather what is a non-volunteer. It is a man who lives as close to the ground as he can be and never gets up. He has such a low level of his being, that he cannot include anything that he ought to do for someone else, and he never wants to get out of his way, and he is stuck with his own vanity. When a man is in that direction and sometimes so terribly vile, how in God's name can he talk about Work. How can anyone have belief in him, how can he be honest even in saying, "do after my words but not after my deeds." And it happens all the time, that is the dishonesty. I must honestly say, and this time I say honestly in the real meaning, that I cannot stand it, that I hate it, that I don't think a pretense is of any value, that only when a man honestly tries to see

differences in his behavior in accordance with gradually understanding of his own conscience, that then he works and otherwise he really prattles a little bit too much, and unfortunately his mind may be leading him astray. And it is of no concern at the present time what the mind does because it doesnt enter into the Kingdom of the Kesdjianian Body. I wish you would understand this kind of thing about such honesty and relationships with people and giving them the benefit of the doubt. You do that by being honest, consciencious, concious, if you can, as much as you can -- yourself. You prove by your behavior that work has a meaning and that you live in accordance. You prove that you dont want enemies. You want friends on the basis of being able to work with them. If you want to work with each other, then you have to eat a hell of a lot of your own little bit personal traits, and by this time you ought to know well enough that certain things have to be discharged, that is have to be discarded, they have to be gotten rid of. Let me explain one more thing. You dont get rid of parts of your personality in order to create a little I. Thats definitely a misstatement. You create a little I parallel to existing conditions. You use energy for the purpose of a creation for that little I, which energy otherwise would be lost, although going into ordinary affairs. Such ordinary affairs can become very simple when you wish and then they will not require as much energy and then when there is a surplus, it can be used for the formation or creation of little I. But it does not go at the expense of the personality as a whole. Its exactly the opposite, again, you accept yourself as you are, you are not going to eliminate anything, you just continue the way you are, but something should be there as the terminology goes in the Bible, to watch over you like an angel -- actually to become aware of you being there the way you are. It is later when this littleI grows up, that it will have an influence on your behavior. It is then when the little I, I've said so often, becomes more and more mature and wishes to participate in your unconscious existence like Beelzebub came from Mars to the unconscious earth. In order to help to tell these people on the spot what was wrong, to be with them, little I can come and tell you; this is the way will we make a real

conscience within you, this is the way I will be able to help you to see things straight; this is the way by which you can have a look at yourself and come to the same conclusion that I come to from my standpoint of objectivity. So says the little I. That then, that what is now subjective can be changed under the influence of the higher force, coming from above, by merely being present to one, gradually changing the behavior forms of a personality. Why does one have to wait so long until the big I, that is the maturer and the full grown one, exists. And then, perhaps do you think that that little I will be interested in removing your vanity? Dont have such thoughts, because they don't exist, the little I, having grown up to maturity by means of a process of work on yourself, if you keep on having such obnoxious features as your behavior this BIG I will kick you out. It will not have anything to do with you, because, almost I would say in the first place, that it couldn't have come into existence, but Hasnamusian people and do exist, they have that kind of an "I". But in the second place they cannot tolerate if they wish their own freedom that what is still the condition of a personality, which includes self-love and all the rest. That is why it is so important to get rid of it, and to see that it hampers you. But it is not for the sake of the creation of little I, it is for the sake of getting rid of your ballast, you are not going to substitute it by something else. You just want to remove it because it is in the way, Not because it is malfunctioning for yourself unconsciously. It can continue to function, but from the standpoint of little I, it is not needed. Now you must distinquish between these two concepts, one is for the reason of little I existing, that everything now existing must remain in existence, and the other is, because of the presence of "I" full grown/many things now existing will have to be discontinued.

(Other side of Tape).

I make these talks now a little longer. It gives me a chance to develop an idea much further and a little deeper so that you are not left without having a completeness. I still doubt very much if you have a complete idea, sometimes when something is developed from the beginning in its logical sequence, if you still can see it well enough when you go home, but at least you will have a chance to see the beginning, and also dwell in the middle. And perhaps the middle can remain, much more pure for you when you already know the end and the beginning of that what is you, as the beginnings of your inner life. These questions of how to answer the question, or how to answer someone else is exactly the same as the question you ask yourself, because your ordinary conscience will ask you that question-what is good for me? What can I do? And what is it that perhaps in this unconscious conscience is in the way for the development of 'I' and pure conscience? And the answer is— Nothing is in the way. Just Work. Dont consider yourself, in whichever way it happens to be that you are already entitled to lose certain things including changing your ordinary conscience. Work with it in ordinary life. Try to form a 'little I' which belongs to Heaven, and from that standpoint, look at your unconsciousness as it is, with all the levels of its own being. And Dont pay attention as yet about what is in the way or what is not conducive. Theoretically all moments are the same. What we call conduciveness is the selection of certain times in which there is more energy available for sustaining wish for Work. There is always energy for one moment a flash of insight. For that you dont have to wait; For that you dont have to settle, lets say, for two or three o'clock, because you can call it, the conditions are more conducive. Conduciveness does not enter into that little bit of a wish. It does enter when you wish this awareness to continue and become awakening. When you want actually to give something valuable to the 'I' and not just one little morsel of a brick which is half-way broken. If you want to build, build a wall. And the constant efforts that one should make should be extended into the constancy of such an effort. And it is far better that when you are wishing to create a little I not to be satisfied with a flash of that kind of a moment— that you have to go through certain times, when you say I want to hold on to

that what is awareness even if it is difficult, I know that and the second moment of awareness, the third moment of awareness for me accelerates in its own power of strength . The moment, the first one, is the value is one; the second is not two, the second is two square; the third is not three or thrice three or some other figures, it is three to the third power similar to three, it is nine; the fourth is sixteen, that is how it goes up in that kind of a scale, that is why it is so important that you understand first, of course, the moment, but your intention, your real wish to try to maintain it for a certain length of time, that will start to count, that is where super effort will start, not just a little bit of, I call it sometimes, a little bit of nonsense, because everybody can do it, everybody can in that sense become or just a little bit of conscious not even conscientious but see just a little bit of what is meant by work on oneself. Every once in a while I want to emphasize the necessity of seeing that as a very very required step, very necessary, don't be satisfied even when you ask questions or when you make an attempt or so-called effort, don't be satisfied by just having a little bit of a flash of insight, why do you think I asked you to fullfil that little task after lunch, ten minutes I said, do you know why, because you don't do it, many of you, probably practically everybody has never thought that - trying to maintain it for ten minutes, it never has even occured to you, and all of us are in Work, and I have to remind you simply to do it, And even at that, I am not sure that everybody did it. It is probably stupid on my part that I don't have that belief in everybody, But you see, you make it sometimes like that; sometimes you prattle through your hat; sometimes you talk nonsense; sometimes you have certain kind of criticism, which is so completely nonsensical. If you wish to criticise, criticise ideas as not fitting into your life. Criticise your own understanding of ideas if perhaps your mind is not capable, But n ever criticise All & EVERYTHING because you dont understand it, or ideas because they are paradoxical and never criticise me because I happen to say certain things which perhaps do not fit entirely. I have nothing to do with it. It is the way you wish to receive it, that is your affair, the rest doesnt bother me in the least. And it is not a matter that I care for criticism or not, We can talk and talk, certainly - - - until doom's day, but not in any sense that you criticise me. It is not a question

don't have the right; I dont care at all,
that you do or you dont, of course you can criticise if you wish, but you miss t he
boat of Work. It is very difficult to take statements of Work as Work statements
without connecting them with the person who happens to say them, that is your problem,
I can understand that it's very once in a while, it is extremely difficult to do/that, still I say,
take it for whatever it is worth and then in taking it, and then you can tell the person, you
don't like it because he says it in one way or another, why you don't like that, but you
like what he says, or you disagree with the idea and then, at least you have some substance
to talk about. Don't criticise unless it is so absolutely necessary for yourself that you
see yourself as the way you are, and that you criticise yourself for being weak. When you
want to have opinions about other people, see first what is the essence, if you can. I agree
with you how obnoxious some people are, I know it is extremely difficult to love your
enemies. I know it doesn't happen in ordinary life, and I think in ordinary life, you are
really, you are entitled to choose the way you would like to be served. I cannot
deny your entitledness, I cannot say that you should be different and/already should
be willing to accept the truth in whichever form it happens to come to you, but I must
say that there has to be a time that the truth ought to be told from hell or from heaven,
and it shouldnt make any difference to you, that the truth can be told by friend or enemy, by
people you love and people you hate, by little children, by grown-ups, by conditions
of life which are and conditions which are utterly joyful; all of that can
give you the truth, what is that truth? I would say unconsciousness. The truth of
the existence of life on earth. That will give you the freedom which you wish, and that what
you should try during this lifetime is to find out what bothers you, and then try to
fight against it, and overcome such tendencies, idiocine rocies, traits of your own
character, pray to God to change, in that way receiving understanding, and wishing with
you a certain force in form of the and the Lord himself, in the form of an Archangel, in the form of the
Little I which you create, and the form of a presence of a Higher Being, that then
under such influence, you will be reminded. Such influences can sit on your shoulder.
I've said that, by the two ravens at Wonton one telling him about the world, the below

other telling him about the upper world. And the information they got through the tree, Yggdrasill, (Ratatadra??) who went up and down to give (and Wotan?) could be informed of the totality of the universe which includes— which includes all people, poor or rich, stupid and foolish, wise men, selfish people to the core, those who sacrifice themselves in all kind of fantasies, which ever type you know, whichever type you are, whichever type you come in contact with, you all the time have the opportunity and, I think, the responsibility to take them as they are, and to take from it what you can for your own benefit. If you feel the necessity of being fed, you will even eat the crumbs from the idea table. And you will know that you are not entitled to the ideas on the table until you know how to digest the crumbs. What will we drink to, to your wish to grow and understand or perhaps to the wish to digest what you already know, and when you have digested it, and to the wish to apply it, receive from the application, one experience after the other, with your I open as wide as it can be.

So drink to that. And so, I play a little bit and as you now know as is the custom over one week's period, we just go home.

END TAPE

M - Trans: Naomi
proof: Mary G.
Idell
proof: _____